





# Baptist Record

J. B. GAMBRELL,  
GEO. WHARTON,  
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EDITORS.

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## Editorial.

Receipts—Hereafter, subscribers will find their receipt fold in their paper. Please preserve it for reference.

### NOTES AND COMMENTS.

You may give Brother Hewlett my hand on his articles on the atonement.—R. A. COOPER.

Georgia College, Ky., has opened its advanced classes to young ladies.

Dr. G. B. Taylor left Rome July 1st. He will be Chaplain of the University of Virginia two years.

Dr. Renfro has been pastor of the Talladega (Ma) Baptist church twenty-seven years.

Dr. G. B. Taylor has gone to Mississippi. He will be Chaplain of the University of Virginia two years.

Brother R. L. Allen is very dangerously ill, not expected to recover. He requests the prayers of Christians.

Hon. David A. Chenaunt, of Richmond, Ky., recently deceased, left \$10,000 to the university. He had endowed institutions after a while.

Rev. F. D. Hale, of Ky., during the last 12 months in connection with his missionary course, has received over 400 into the churches with which he has held services.

The Reflector announces that the State Mission debt of Tennessee has been entirely provided for. Good. The State is going right up. Her receipts for Foreign Missions last year were \$2,448.35.

Rev. A. J. Holt, superintendent of Missions in Texas, reports over 150 missionaries in the field. The missionary enterprises, he says, are pushed with enthusiasm and enterprise.

Next week we will tell our readers a good deal, if not all, about the Convention. Those who remain at home should pray that God would guide the deliberations of his people.

We see from the Baltimore Baptist that Elder O. F. Gregory collected in that city for the Valencia Street Chapel, New Orleans, \$291.88. Those Baltimoreans are good givers.

Richmond College closes this session with 161 students on the roll, 50 of whom are students for the ministry. Mississippi College enrolled 232, about 35 of whom are preachers.

We ran short of papers last week, and so could not send specimen copies to Louisiana, as was desired. As will happen sometimes, we got a bad lot of paper, and much of it spoiled.

The best thing some of you can do is to read the school advertisements in the Record and send for a catalogue. They are among the best schools in the land.

One of the most pleasing signs of the times is the improved spirit and methods of controversy.—BAPTIST CATECHISM. A letter day is drawing. It is well to the truth when people serve the Lord in the spirit of the devil.

Elder Cobb, of Louisiana, could tell you something about the fever of tobacco upon a preacher's throat, and how to cure a preacher's sore throat; but when a man is a slave to the weed, why should any waste time trying to persuade him to do himself no harm.

We intend to keep our Baptist schools prominently before the Record for some time, because Baptists ought to educate their children and in Baptist schools at that, unless they desire to give them technical education.

The consolidation of the two Sunday-school Boards of Texas, means the unification of the State in religious work. A few men may delay the desired consummation, but it is in the hearts of the masses to have it so, and it will be no sooner or later.

Elder J. J. Andrews is missionary of the Waxahatchie Association in Texas. He reports good progress. "I have seen the power and demonstration of the spirit in many places," says the missionary. We bid him God's speed.

We are now printing a Biography of Elder James Boswell, that saintly man who labored in the ministry and at one place for forty odd years. The pamphlet will contain about 21 pages, and will sell at 10 cents a copy. Those wishing a copy can write to M. L. Henry, Fair View, Miss.

Tennessee has quite a revival on the church building question. Nashville, Memphis, Knoxville, Edgefield and Columbia, are all either building new houses or making costly repairs. There seems to be new life among the Baptists of that prosperous State, for which we rejoice.

We are glad to note that Dr. Gordon and others who were arrested some time ago for preaching on the Boston Common, have come out victorious, and now have a regular service. We thought that a city where Baptist influence is so strong would surely put itself right on this important question.

We note with pleasure that after many years of alienation, the relations of Dr. J. R. Graves, of the Tennessee Baptist, and A. E. Dickson, of the Religious Herald, have become cordial. All good brethren will be glad of this indication, not only of peace for the denomination, but of the Christian grace of both of the brethren.

We congratulate Brother Womack of the Arkansas Evangel upon the improvement of his paper since its removal to Little Rock. If the Baptists of Arkansas will just rally to its support, there is no reason why the improvement should stop here.

From Brother Cohron's letter of this week our readers will see that it may be possible to get Brother Penn back to Mississippi this fall. We would be rejoiced to have him labor all the fall in Mississippi. Brethren will notice the appeal for funds to finish the Palestine church.

Perhaps one of the most repeated sins is the neglect of duty. What is our duty to do our sin not to do. James 4:17. "And God has never enjoined a duty upon an individual without empowering that soul to discharge it."—J. T. HOOD.

The Baptists are building a very neat little church at Kendalia, Texas, a noted health resort among the romantic hills of the sunny South. C. G. Vogle has donated five town lots, and the church is now building the church, soliciting further contributions.

A St. Louis woman the other day applied to court for the appointment of a guardian for her husband who is an habitual drunkard, and incapable of managing his affairs. The man named Conroy—is said to have once been a good business man. Such is the curse of rum on the household.—BAPTIST FLAG.

Kentucky has consolidated her benevolent agencies. We have some thoughts on this subject but not for print now. The most important matter before our Convention this week is a proper adjustment of her benevolent agencies. The question deserves the closest consideration.

The Baptists of the South give on an average about twenty-five cents apiece to missions. Maryland is giving over \$2.00 per capita. Louisiana gives thirty-two cents apiece, and Mississippi about twenty cents. This is not an inspiring showing for Mississippi. There are so many who give nothing.

There are two general women's Foreign Missionary Societies of Baptist women in the North, one with headquarters in Boston, the other Chicago. The Boston society paid into the treasury of the Missionary Union last year, \$47,022.29. The other paid over \$23,977.38. Thus our Northern Baptist sisters raised last year for Foreign Missions, \$71,679.67.

There is a genuine sensation in England over the horrible vices of the upper classes recently brought to light by the Pall Mall Gazette. Spurgeon is leading the fight in religious circles. The government is attempting to suppress the facts. It is known that some of the highest dignitaries of the land are involved. Spurgeon bids the Gazette God speed and says, "Let the light in without stint."

Prof. H. H. Harris, of Richmond College, is now at Mount Eagle, Tenn., teaching New Testament Greek in the Summer School organized at that place. Mount Eagle is said to be a delightful resort for teachers. Through the kindness of gentlemen living at Park Hill, there is a Home for Mississippi teachers, where rooms are furnished free.

Pastor Bennett, of Hernando, writes, "I have just entered upon my labors here. Our reception was all that could be desired. The community is composed of kind, cultured, and refined people. Our church here is one of the oldest in the State, and has a good and rather large membership. It was a great trial to leave Evergreen, we had spent so many happy years there." We welcome Brother Bennett to Mississippi, and pray God's blessing on his labors with us.

The brethren of Arkansas are now discussing the intercommunion question. It had to come. Providence church, Nevada county, has divided on it. Tennessee is also still troubled. Thank the good Lord, Brother Bond, who wrote so much against the old practice, has returned to it. We counsel mutual love and forbearance. The time of trouble will soon be over. It is already past in this State, and that without any great detriment.

A very discriminating article recently appeared in the Religious Herald on "The troubles in Tennessee, and the way out of them." The man who got out the timber for that article was level-headed and sound-hearted. It was the truth and we know it. And now we want to say this good word for Tennessee: The dawn of a bright day is already seen. We have watched Tennessee affairs for years with deep interest, and all signs do not fail, if some lion does not suddenly spring out from an unsuspected corner, the next few years will mark a period of gladness. The trees are now gathering, which in a few years will give the State a forward place among her sister States.

Friendship Church, Pike County. I ask for a little space in your paper. We have had a great revival of religion here, but little addition in number, but we feel that it has been of great benefit to our neighborhood. We thank God for the benefit of his holy gospel that has been ministered to us.

R. E. G.  
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## HARDSELL BAPTIST.

I see in the Record of June 17 an article from Brother W. T. Brooks of Water Valley, rather criticizing a Hardshell sermon. In the commencement of his article, he says, "I have not sent you my public school building, which I had just finished, for a sermon, but I must say I left it in disgust." I would say right here that we should be very careful not to be so disgusted at sound doctrine, for we are told that the time should come when some would not endure sound doctrine. I was raised in the lap of hardshellism, and have heard them preach first and last all my life. As a rule, the doctrine advanced by them will stand, while the useless signs of eternity shall roll. I know that they have very peculiar notions about some things, or at least some of them do. But notwithstanding this, we should be very careful how we condemn them. We should be sure to get the beam out of our own eyes, and then we shall see clearly to pick the mote out of our brother's eye. Now, I would ask the brother the same question that he said was asked by the Hardshell in his sermon: Do you believe that a soul was ever saved by the preaching of the gospel? Now, my brother, if you can point any place in the New Testament where a soul was ever saved with an eternal salvation by the preaching of the gospel, I would be glad for you to do so. Let us reason together on the subject. I give you my humble opinion that all of God's children were saved up in the light, eternally shining on the covenant plan of redemption, even before the advent of the gospel into the world. Christ, in a sense, did not come to save his people, but he came to ratify the covenant upon which his people were saved. Hence the blood that Christ spilt, in a sense, was not to save his people, but it was to remove the guilt that prevented them from being the recipients of that grace which was given them in Christ Jesus before the world began. The blood that Christ spilt is called the blood of the everlasting covenant. Now, my brother, can't you see how the preaching of the gospel saves souls. But the preaching of the gospel tells how they are saved. In other words, it is in and through the instrumentality of the gospel that God's people are brought to the knowledge of their inheritance in Christ. Let us see what Paul says on this subject: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be the praise of his glory, who first trusted in Christ; in whom you, also, are trusted, after that ye heard the word of truth, the gospel of your salvation, in whom, also, after that ye believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Now, the Apostle is very explicit on this subject, and shows conclusively that the brethren at Ephesus were only made to know of their inheritance by the preaching of the gospel. Paul had found the way, and hence he was able to direct others. It is the same way today that it was in the Apostle's time, and those in our day that are in the way can also direct others.

Brother Brooks asked that some one give their experience and observation concerning Hardshells. I can say for myself that I have been among Hardshells of all on all my life, and, as a rule, I have found them the strictest people living in their religious duties. They mix with no other denomination whatever. They watch their pulpits carefully, so that those who enter them preach their faith, and if they do not, they ask them to stay out. They adhere strictly to their rules, and try to carry them out to the letter. And their numbering only forty thousand to our 2,000,000 is no evidence that they are not the true followers of Christ; for it is very natural for foreigners to increase much faster than sheep. In the past five years I have traveled over some portion of seven different states, and I find in some localities that Hardshells are in a very prosperous condition. They lack a long way of being dead. They have not even got the "dry rot." And, brethren, I would to God that we were united in our denomination as is the old Hardshell Baptists. But alas! how is it with us today? How many of our denomination are there today that are united in their faith and practice? Will some of our brethren rise up and condemn all this division, and if it is right or wrong? May the good Lord send upon us, and unite us in a band of brothers indeed.

THOMAS J. SMITH.  
Quinn, Miss.  
After much hesitation, we have concluded to print the foregoing, not to start a controversy, but to help some good brethren, if possible, to a fuller understanding of the truth. We take the place of Brother Brooks. Like Brother Smith, we have known much of the Hardshell way from youth. Many of them are pious people, good neighbors and citizens. And more, the doctrines of grace, predestination, election, etc., as held by them, are true and excellent doctrines. We love them. They are the foundation of our hope of heaven. They have our full sympathy in their detestation of Arminianism in all its varied and deceitful forms. Except that they exaggerate these two doctrines, more or less, the trouble with Hardshells is not in what they hold, but in what they do not hold. It is not that predestination and election are not true, it is their deductions from these doctrines that are false and pernicious.

Let us take an example. It is declared in the scriptures that Christians were chosen in Christ before the foundation of the world. The thing here affirmed is true, of course; but the thing affirmed by Hardshells is not true. They hold that Christians were actually in Christ before the foundation of the world, and were, therefore, saved before the foundation of the world. To say that a man was actually saved before he existed is extreme absurdity, a broad burlesque on a gracious doctrine. The choosing was before the foundation of the world. The salvation was in the fullness of time, when "All that the Father giveth him should come unto him, and none of them should be cast out." See John 6:37. That the elect were not actually in Christ before the foundation of the world is evident from Romans 1:26. Paul here says that Andro-

nus and Junia were in Christ before he was.

It will not do to say that the elect were the children of God eternally. There was an inheritance provided for those who should be heirs of salvation. A man may deposit in bank a sum of money for his prospective children; but to say that a child had this inheritance before it was adopted or born, is to confound wisdom with words. Paul says of Christians that they "were by nature, the children of wrath, even as others."—Eph. 2:3. Could a man be actually a child of wrath and a child of God at the same time? Our predestination was "unto the adoption of children."—Eph. 1:5. We actually become the children of God, and enter upon the enjoyment of the gracious inheritance by faith; for we are all the children of God by faith in Jesus Christ.—Gal. 3:26. Eternal fellowship and eternal justification are not doctrines of the Bible. The whole trend of the scriptures is against such notions. It will be agreed by Hardshells themselves that Jesus came into the world to seek his own. He tells us that he came to seek and save the lost. Hence the blood that Christ spilt, in a sense, was not to save his people, but it was to remove the guilt that prevented them from being the recipients of that grace which was given them in Christ Jesus before the world began. The blood that Christ spilt is called the blood of the everlasting covenant. Now, my brother, can't you see how the preaching of the gospel saves souls. But the preaching of the gospel tells how they are saved. In other words, it is in and through the instrumentality of the gospel that God's people are brought to the knowledge of their inheritance in Christ. Let us see what Paul says on this subject: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be the praise of his glory, who first trusted in Christ; in whom you, also, are trusted, after that ye heard the word of truth, the gospel of your salvation, in whom, also, after that ye believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Now, the Apostle is very explicit on this subject, and shows conclusively that the brethren at Ephesus were only made to know of their inheritance by the preaching of the gospel. Paul had found the way, and hence he was able to direct others. It is the same way today that it was in the Apostle's time, and those in our day that are in the way can also direct others.

This leads us to remark further that God not only predestinated the end, but the means as well, and this is what Hardshells can never understand. A man who determines to have a well, but makes no provisions for digging it, would be regarded foolish. And so would the man be looked upon, who would make elaborate provision for digging in the ground without first settling in his mind what he would do. The first is a Hardshell, the second is an Arminian. Our God is infinitely wise. He has predestinated both the end and the means. His word he has sent out and it shall not return to him void, but shall accomplish that where he sent it.

The trouble about Hardshells is, that they are not hard enough. They do not believe enough in the decrees of God. He has predestinated us to salvation, and he has created us anew unto good work, and ordained that we should walk in them. See Eph. 1:10.

In preaching Predestination, pure and simple, the Hardshells have done well, though they have not gone far enough in preaching that good doctrine. In their deductions from that doctrine, they have been wrong. In their downright opposition to preaching the gospel to every creature, they have wickedly taken up arms against their Maker. Ever since the split, they have been fighting against God. While the regular Baptists have been following the Apostles in missionary labors, they have been doing all they could to stay the blessed tide of gospel power, which has reached India, China, Japan, South America and the isles of the sea, with its saving power. God has set his seal of approval upon the labors of his people. Multitudes have been turned from dumb idols to serve the living God, and the work goes on. May God grant them repentance, and turn them fully to the truth. If they would fully accept the truth they might be a very useful people.

THE CHURCH EXCLUSIVELY AND SUPREMACY IN ITS SPHERE.

The church of Christ is a divine organization. It is true, as is affirmed, that men being gregarious Christians would naturally have formed themselves into communities. Christ, however, did not wait for churches to be evolved from human nature. He formed them, and gave them a divine constitution. All the rites and laws of the churches are preserved. There is no room for additions. To change anything is to mutilate a divine institution. Those who would build churches must build after the pattern given in Revelation.

The church occupies a peculiar place in the world. It has a sphere all its own. It is in the way of no other right institution. The family is a government, the state is a government, neither is in the way of the other. Each is supreme and exclusive in its sphere.

Another and different sort of institution cannot claim the place, nor usurp the rights of the churches of Christ, no matter what it is called. This applies to all those organizations called churches, but which, in a scriptural sense, are no churches.

To organize a body contrary to the laws of Christ, and call it

church, is an impiety. It is intruding a human organization into the sphere of a divine institution.

While the church is supreme in its sphere, there is a vast plane of human action lying beyond. Out there, the voice of the church is not heard. To illustrate: The church, as such, has nothing to say about temperance societies, Masonic lodges, literary clubs, political parties. These exist, if at all, beyond the proper sphere of the churches.

It is just at this point that our Hardshell brethren made their mistake. They assumed that the church was exclusive of every other organization, that it compassed the whole field of human action. If asked our advice, we would not favor any of these societies, but for reasons very different from those assigned by the Hardshells.

The point we make now is, that the church, though supreme and exclusive in its appointed sphere, has no power to regulate human conduct beyond, anymore than the State has a right to enter the dominion of the church and regulate its affairs.

The liberty of the churches, in their sphere, is worthy of thought. This liberty is restricted on all sides by the divine law. A church can not change any law, nor can it ignore the law where the law speaks. But there is a measure of liberty, as to methods, in carrying out the purposes of church organization. The minutiae of church work was not the subject of specific enactment.

For instance, to teach the word of God to the world is the duty of the churches. In doing this, they may employ various means. Foremost of all, and above all, because of divine appointment is the gospel ministry. But the churches may have Sunday schools, in which to teach papers, through which to teach schools, to prepare teachers, etc. The gospel is to be sent to all nations. To do this, the churches may combine, as in associations, conventions, etc. And they may appoint committees in the churches to raise collections, may divide the forces into bands for greater efficiency. Some churches have young men's missionary societies for the special development and training of young men, young ladies' societies for the same purpose, girls' societies, women societies, etc., all in the church, and working to carry out the mission of the church. In all this, the divine constitution of the church is not impaired. Associations, conventions, papers, colleges, missionary societies, all stand in the order of means to an end. They can never rise above this level. They can never be

on the consciences of those who are in need of them. They can never be urged as of divine authority. They are neither according to nor against the divine order. Whether they exist or not does not in the least effect the constitution of the church. They commend themselves to our sympathies or not, just as they are useful or not.

We conceive that a fair understanding of the supremacy of the church in its sphere, and its restriction to its sphere would settle many controversies which otherwise can not be settled at all.

## WHAT SHALL I DO WITH MY MONEY?

With most of us this is hardly the question, the prime consideration being to get hold of the filthy lucre. But there is a class of brethren in our State who have the money, and many of them have no facilities to whom they may give their means when they die.

This class we would like to talk with a while. We regard money as a trust from the Lord. In the allotment of talents, the Lord has given some men the talent to make money and has blessed them in acquiring property.

With such men, it is a sacred duty to make all that they can, and to make a wise use of it after it is made. It was Wesley's plan, we believe, "Make all you can, save all you can, give all you can." A most excellent plan this. Diligence in business is commendable in the sight of the Lord. We cannot believe that the Lord takes delight in a lazy, indolent man. We have never seen a useful position where a lazy man was in demand.

Again, a spendthrift is an abomination. Our Savior while on earth not only taught us diligence by always being busy doing good, (he hardly had time to take needed rest) but he likewise in all his actions and teachings, gave proof of a high order of economy. The saving of the fragments, the economical expenditure of divine power when such was necessary to perform miracles, all bring to us a lesson of economy.

So, then, to "make all we can, and save all we can" is in accord with the teachings of scripture. But "give all you can" is none the less in accord with the Savior's life and teaching. Money he had not, but he gave his life, the sweetest, best gift of all. If the Lord has entrusted us with a talent for money-making, if he has by any means placed property in our hands, it is surely incumbent upon us to give of the means entrusted to us.

But we wish to direct the mind of our good brethren in this State and Louisiana into a particular channel of giving.

We scarcely read a paper that we do not see where some benevolent man left in his will a gift to some institution of learning. One in Kentucky, a prominent Baptist, recently left \$25,000 to education. Now, brother, sister, what are you going to do with your money? What now, and what when you die? It is surely worthy of serious thought. Perhaps you have no family to inherit it. Probably if you have your property is sufficiently large to give handsomely to them all, and still have a share left for benevolence.

Now, why not leave your money to an institution of learning? We feel satisfied that no better use could be made. In this way you set in motion influences that may work on solidly and surely for God and humanity through all the years to come, your money which else would perish, will be made immortal, to live in the generations to come. If you leave it to an individual, he may fail to make a good use of it. He may even prostitute it to bad ends. In that case what becomes of your life work? You have spent most of your time in making money. Now it is wasted in an unworthy manner, or squandered by a spendthrift, what legacy do you leave behind? Do not be too careful to leave great wealth to your children.

In nine cases out of ten, it is only a snare to the soul. It is not the boys left rich who make the great and useful men, or who make the very rich men of the world. It is the men who start poor, as a rule, who accumulate great fortunes. Then, if you have children and wealth, share with them in your legacies. Help to endow some institution of learning. Not a college which does not need it, one that is already overburdened with gifts, but a college that really needs money, like Mississippi College and one whose assured standing before the people is a sufficient guarantee that the investment is a wise one. In a few years you will have to leave this world, and without all the property you possess. Will you leave it for others to squabble over, or apply to wrong ends? Or will you put it where you are assured that for all the years to come, it will be a living, breathing influence for good? Give it to the College, then. Give it before you die, if possible; for thus you are assured that it goes as you intend. It is easy, sometimes, to break will, but if you must wait till you die, have your will made when you are in health.

mind is clear and make it without delay; for you do not know the hour when the Son of man cometh. May we not hope that this will reach the eye and the heart of many of our esteemed brethren and sisters whose the Lord has blessed with this world's goods, that they may be directed to this great channel of doing good for the Master and for humanity.

IN OR WITH WHICH?  
A Pseudo-baptist gentleman excepts to the rendering used by Brother Melvin recently, and asserts that there is no translation that will justify "in water," in the "Holy Ghost." Like most Pseudo-baptists he is not informed on this question. The Greek is *en huda, en pneumati hagio*. These words are rendered in the Latin version, in *aqua, in spiritu sancto*. No scholar who has any reputation to care for, would deny that in water, in the Holy Spirit are true and proper renderings of these phrases.

The King James version, made entirely by Episcopalians, has with the Cantabrigia version, English edition, with a large majority of Pseudo-baptists on the Committee, put with in the text but 'in' is given in the margin as a proper rendering. It should be remembered that the Cantabrigia revisers were divided into two companies, the English and the American. We have stated how the English company treated the phrase. The American company having one or two Baptists and a number of the ablest Pseudo-baptist scholars on the continent, among them, Dr. Schaff, the first Presbyterian scholar in America, gives in, into, etc., either in the body or in the margin.

The Bible U. version gives in, into. The version of MacKnight and Thomas Campbell, eminent Scotch Presbyterian scholars, as we remember, (the version is not before us) gives immerse, in, into, etc. This we regard the best translation ever made and it not only renders baptizo immerse throughout, but in other points of scholarship is fairly in the lead of all competition. These great Presbyterians did their work untrammelled and did it in a most scholarly way. Putting Baptists aside, we would be safe in saying that Pseudo-baptist scholarship favors not only baptize in, into, but immerse in, into. Would that Pseudo-baptists could be induced to inform themselves on this subject.

Read our school advertisements. You will not find better schools.

There is the Starkville Institute, well established and approved for faithful work. And the Shuqualak Female College, live, earnest and practical, approved by all who know of its excellent teaching. If you wish another climate, look at Brownsville Female College, than which there is no purer and better place for your girls. And Hollins up in the grand mountains of Virginia, and a grand school it is. And there is Shorter, the best equipped school in the South, and presided over by a princely teacher. Give the schools at home the preference, but read all the advertisements and inform yourself as to the merits of all. Then there is Keachi, La., pushing right along building and evidently bent on winning a place in the front ranks of Southern schools. Louisiana Baptists will take the hint.

We see from some of our exchanges that the President and Cabinet have been indulging in a Sunday's fishing excursion to the Alleghenies. To make the matter worse, if possible, the wife of Senator Bayard was lying at the point of death, and arrangements were being made to telegraph the party if necessary. We rejoiced when Pres. Cleveland took his seat in the White House. We have been, and are still well pleased with his administration. We have admired most of all his courage in shaping the affairs of the nation as he thought best for the common weal.

At the above mentioned Sabbath-breaking we feel shocked and hurt. If the President and Cabinet feel no religious scruples on this subject, respect for the many friends and supporters of the administration, should lead them to observe so common a law as that relating to Sabbath-breaking.

Demolish the respect this nation has for the Lord's day, and you take away an element of strength that we, as a people, can ill afford to lose. Leaving aside the religious bearing of the subject, the American people can not afford, from a national standpoint, to lose the moral force which the observance of the Sabbath throws around them. At a time when men are prone to profane the Sabbath, when the idea is spreading with so many that the Sabbath is a day for frolicsome sport and a nation's fun, that the rest referred to in the Bible, means to spend the day in theatre-going, prize-winning, base-balling, fishing, etc., it becomes the chief dignitaries of this great people to set so poor an example before them.

the best people of this land.

It is but fair to presume that at least one half if not three fourths of the people whose votes elected Mr. Cleveland think with all honesty that the Sabbath was intended for the worship of God, and any such use as the above is a desecration. We expect our chief Magistrate to build up and perfect such wise laws and customs as those relating to Sabbath observance.

Memphis, Tenn., July 15th.  
I am spending my month's vacation here. Brother W. H. Strickland is rusticating in the mountains of East Tennessee, and fills my pillow at Knoxville on Sundays, and I go down to Nashville, thirty miles, and fill his.

Sam Jones' big meeting has just closed. The mayor, sheriff, and five lawyers, professor, and other prominent men. There were over three hundred professions. The revivalist is beginning to preach Campbellism straight out.

E. A. T.

SALUTATORY.  
In assuming the duties assigned me by the voice of my brethren, it is fitting that I should say a few things.

I was never an editor, and have had no aspirations in that direction. If I have any qualification for such work, it is yet to be demonstrated, both to the public, and to myself. If a large lot of inexperience in the matter is an advantage, I am encouraged to believe I am the coming man. I am here without malice prepense. I do not mean any harm by it. I had very little to do in the matter of my being here. A week ago if any one had suggested the possibility of my being an editor, I would have accused him of vagarious proclivities.

The Editor of this paper offered to our Convention such a place in his paper. The Convention accepted the offer, and appointed me—so I am here. I shall do the best I can, and the future must determine the wisdom or the folly of the choice. I shall endeavor to faithfully represent the great Baptist brotherhood of my adopted state. In this end, I hope to have their sympathy and co-operation.

W. S. PENICK.  
P. S.—After carefully reading over the above, I have discovered but one thing that has encouraged me at all in the belief that I have any characteristics of an editor,

and that is the free use I have made of the first personal pronoun.

W. S. P.

## OUR PLAN.

The work of the Louisiana Baptist Convention has heretofore been entrusted to four boards, located at different places in the State. Many earnest brethren have felt for some time that a change was necessary.

At the session of the Convention just closed, all its interests were placed under the care and management of one central Board located at Shreveport, called the Executive Board.

The Convention instructed this Board to employ one agent to devote all his time to its interests. A quorum of the Board is located at Shreveport, but its members are scattered all over the State. This change in the plan of work, it is thought, will secure several valuable ends. Among them:

1. Economy and Equality in the administration of the benevolence of the churches. By consolidating the Board, it will be necessary to employ only one agent instead of four. Under the old plan each Board would have to employ an agent or its interests would suffer; and these agents would have to be men of equal ability and energy or the one having the most tact and energy would gather up the lion's share of the money and leave the rest without a competent support.

Under the new plan, one Board to plan for all four of the great interests claiming the benevolence of our churches, and one agent to execute their plans—each one of these interests will receive its proper share of the attention of the Board and its agent, and its proper share of the benevolence of our people.

Is there not economy and wisdom and justice in the plan?

2. Another valuable end to be secured by this change is the gradual development of systematic benevolence in the churches. Under the old plan, each of the four Boards working specially in the interest of one object—there was necessarily a conflict if not a rivalry in their plans which made them work rather for present and visible results than for the systematic development of the resources of the denomination.

Under the present arrangement, there can be no conflict, and this central Board may plan, not only for gathering and directing the benevolence of the denomination, but also for the cultivation of systematic giving in the churches.

Under the Central Board, there will be no temptations to such high-pressure measures, and the constant aim will be to reach, inform, and educate each individual Christian in every church and thus secure regular and systematic contributions to all our missionary and educational enterprises from all the churches.

This will take time, and much patient labor on the part of the Board and its agent; and it may take much patient waiting on the part of the Convention before even a partial realization of this plan may be reached.

It will be the policy of the Board to aim at the cultivation of this principle of giving, rather than at the securing of large and immediate results at the expense of the principle. If we build loftily, we must dig deeply. If we would build a grand superstructure, much time and material and labor must be expended in the foundation.

We think we have the plan. Let the brethren cooperate and pray and wait.

W. S. PENICK.

## NOTES.

There are about three hundred and seventy-two Baptist churches in the State of Louisiana. Will it be too much to ask them to raise seven thousand dollars for our Board during the next year? It can be done if the brethren will pray and try.

OUR MOTTO.  
A contribution to each of the objects represented by our Executive Board, from every Association, from every church and from every member of the churches of Louisiana.

## ATTENTION!

We wish to get a copy of the last year's minutes of each Association in the State of Louisiana. Will some brother see that we get it by mailing a copy to J. H. Prescott, Shreveport, La.

If the Record is to be an organ, will not the brethren aid us in putting it into every Baptist family in the State of Louisiana?



## Communications.

Meridian Female College is with-  
out a President. Applications  
should be addressed to the under-  
signed Committee for the Trustees.  
R. H. WHITFIELD,  
J. N. MELTON,  
R. E. HARRIS,  
Meridian, Miss., July 2.

A few copies still on hand for  
Louisiana Baptists. Send four  
cents to pay postage. Less than  
that will not do. Address:  
G. W. HARRISFIELD,  
Mansfield, La.

New Orleans, July 11.  
It was my privilege, at the close  
of the session, last Sun-  
day evening, to baptize an entire  
household.

Saddo has our hearts been  
more deeply touched than upon  
this occasion. There were few dry  
eyes in the congregation, when  
this mother, son and daughter  
went down together into the water.  
First, the son was baptized with  
Christ, then the daughter, then  
the mother.

The husband and father died  
fourteen months ago in the tri-  
umph of faith.

Woodville Meeting.  
On Tuesday night, June 16th,  
our meeting began and lasted ten  
days—preaching both night and  
morning.

The visible results are eleven  
accessions, nine of whom were bap-  
tized at the close of the meeting.  
The preaching was able and ac-  
countable done by Brother Z. T.  
Lavelle, of Natchez. I speak tri-  
bune when I say Brother Lavelle en-  
dured himself to the people of  
Woodville, and especially to our  
church. We feel considerably re-  
vived in spirit.

The brethren are taking steps to  
purchase a home for their pastor.  
May success crown their efforts.

June 30, '85.

Resolutions.  
The Bayou Rouge Baptist church in  
conference assembled declare that our  
worthy pastor, Henry Bennett, was called as  
pastor of this church in 1876.

During these years he has been faithful  
in his duties, giving the people within  
ability which has given him a well-earned  
reputation as an able and learned preacher,  
and winning his way by unvarying gen-  
tleness to the hearts of all, whether as a  
companion in the social circle, or as a comfort-  
er in the dark hour when sorrow broods over  
the heart. He has walked in our midst until he  
has become an old friend to our church and our  
whole community.

Resolved, That we part with our worthy  
and well-beloved brother with heart-felt  
sorrow, and that he carries to the new home  
the love and affection of his friends.

Enclosures which have made it nec-  
essary for our brother to sever his connection  
with this church, and that we congratulate  
our brethren of Hernando in the acqui-  
sition of a pastor who will prove himself  
worthy of their confidence and love.

Resolved, That the blessing of the Al-  
mighty be invoked by this church in behalf  
of our Brother Bennett, imploring that pros-  
perity attend his footsteps wherever he may  
go, and that "peace which passeth all under-  
standing" may ever be his.

Resolved, That a copy be forwarded to  
Brother Bennett, and a copy to the Baptist  
Record.

J. M. HINCH.  
Evergreen, La., July 3th, 1885.

Report of the Central Committee for  
the Quarter Ending July  
1st, 1885.

CONTRIBUTIONS.

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our people in Starkville. Bro. T.  
P. Crawford, of Tang Chow, Chi-  
na, preached in the morning, giv-  
ing much desirable information.  
One was received for baptism, and  
Dr. Sellers discouraged with lively  
interest to the members at night.  
Dr. Dobbs is away from his pulpit  
in Columbus on a vacation of  
a month, but his people are at  
their guns holding the fort.

Pastor Vane has recently held  
a precious revival meeting in Ma-  
con. Bro. Jackson is encouraged  
in his broad field of labor. Pastor  
Spragins is doing some of his  
best work at Salem and Bethel.  
He expects to hold meetings with  
them both soon. Some of us are  
preparing to go up with the work-  
ers to Aberdeen. Some of the dele-  
gates are now due in Starkville,  
among them, Brethren Finley,  
Merrill, and J. H. Gambrell. Bro.  
Gambrell is to discuss prohibi-  
tion, before our people.

Dr. Crawford is here resting  
and visiting his aged moth-  
er-in-law, now on the border land,  
and other relatives.

E. E. K.  
Starkville, July 20, 1885.

Mississippi Baptist State Convention.  
RAILROAD FARE.

The following rates have been  
agreed upon for delegates and vis-  
itors to the Convention which will  
be held in Aberdeen on July 24th,  
1885:

V. & M. Railroad—Round trip  
tickets at one fare. Delegates  
must purchase such tickets before  
boarding the train in order to get  
the reduced rate.

L. & N. R. R.—Delegates must  
purchase regular tickets to Mo-  
bile and procure from the agent  
selling the tickets a certificate to  
this effect. This certificate, when  
filled by the Secretary of the Con-  
vention, stating that the holder at-  
tended the meeting, will entitle  
such holder to a return ticket at  
one-third rate.

L. C. R. R.—Delegates who paid  
fare going will be returned at  
one-third regular rate upon pre-  
senting certificate of attendance.

M. & O. R. R.—Same as L. C.  
R. R.

J. N. O. & T. R. R.—Same as  
L. C. R. R.

Other roads will be reported  
when heard from.

J. T. BUCK, Cor. Sec'y.

A WORD IS HERE OF PALESTINE  
CHURCH IN TEXAS.

For several years Maj. W. E.  
Penn has been helping this church  
to build a house of worship. He  
has given largely of his own  
means, and much of his time to  
secure to the Baptists of Palestine  
a house in which the truth of the  
gospel, as we understand it, may  
be fully preached to the people.

Other denominations in the city  
are strong and influential and have  
wealth, but the Baptists are weak,  
peculiarly, and few in numbers,  
and as yet have no pastor.

Some of our churches have en-  
dorsed the Palestine church, and  
others desire to do so; let us now  
in turn help this struggling band  
of Christians to place themselves  
in a condition to worship God in  
a house of their own.

Maj. Penn is willing to visit our  
State again in the fall, he would  
be encouraged to do so if our broth-  
ers would interest themselves in  
the work that is dear to his heart.

Twenty-five hundred dollars will  
complete the house and seat it. A  
contribution of one dollar or more  
from brethren throughout our  
State will aid in bringing this en-  
terprise to a completion, and  
greatly encourage the brethren  
and sisters of Palestine in their  
work for Christ.

A card containing the names of  
all persons contributing as much  
as one dollar, will be inserted in  
the wall of the vestibule of the  
church.

In this way the contributors to  
this building will perpetuate their  
work in connection with this  
church, and in the coming years  
as the "Lord of the harvest" shall  
bestow his blessings upon this  
field, you will be identified in the  
work and reward.

Any person desiring to help in  
this work can remit to Maj. W. E.  
Penn, Palestine, Texas.

R. A. CONNOR.  
Vicksburg, Miss., July 16, 1885.

Memorial Service—Professor Miller,  
Secretary Ball.

July 19th, 5 P. M., a good con-  
gregation gathered at the Baptist  
church at Senatobia, Miss., for the  
memorial services of Rev. L. T.  
Ray. After the beautiful hymn,  
"Asleep in Jesus," was rendered  
by the choir, and prayer, Colonel  
Blackburn made a vigorous  
speech, paying a handsome tribute  
to the worth of the deceased and  
ex-pastor, under which the people,  
and speaker as well, frequently  
went into tears. Governor Shand  
then pronounced one of the finest  
panegyrics on Rev. L. T. Ray ever  
made to man. He regarded the  
deceased as a most beautiful per-  
fectly rounded-up Christian char-  
acter known, and said that rich  
fruits would yet come of his life  
and labors here.

Dr. J. R. Slaton was his physi-  
cian, and knew him better in some  
respects than any others, and gave  
candid testimony to his superior  
devotion to duty, zeal, energy, and  
ability. He carried his whole  
heart and soul into his work, and  
that these qualities were most con-  
spicuous in the quiet prayer-meet-  
ings.

Brother Echols said that his feel-  
ings were too strong for expres-  
sion, but he succeeded in saying  
many charming things of his ex-  
pastor, and exhorted all to profit  
by the teachings and examples set  
by Brother Ray.

Dr. Deacon Mabry uttered some  
strong, befitting words, urging all  
to better living.

Two hymns known to have been

favorites with Brother Ray were  
sung during the service, "Solid  
Rock" and "Beautiful Zion,"  
which brought up memories sear-  
ingly tender. The people were  
deeply impressed with the beauty  
and value of a pious, useful  
life, and not without purpose to  
live better lives. Brother Ray's  
quiet, happy death was inspiring,  
humble, struggling Christians.

The services were exceptionally  
good, and were accomplished for  
the purpose of holding them. Some  
suitable resolutions were adopted,  
which will be sent to the family  
and the prints.

Not long since, Brother Miller,  
of Holly Springs, preached two  
valuable sermons for us. What a  
suitable man for Superintendent of  
Education he is! It seems to some  
of us that none better could be  
found.

Last Sunday Rev. L. Ball  
honored us by his presence quite  
unexpectedly, and we put him in  
for services four times that day.  
Would you believe it, every time  
he gave us the best. This pastor  
is always delighted to see the Sec-  
retary, and thinks if he did not col-  
lect money he is worth forty times  
his salary. God bless Brother  
Ball.

Senatobia, W. H. CARROLL,  
July 20, 1885.

Crystal Springs Meeting.

Our meeting which began on the  
30th of June was deeply interest-  
ing in many respects. Brother W.  
A. Mason and the pastor tried  
most earnestly to preach the gospel  
in a plain, practical manner. Many  
of the church soon became very  
much concerned about others of  
the unevangelized class, and cried  
into the Lord in their behalf. The  
congregations were unusually large  
at night, and the evening service  
was well attended. The Spirit of  
the Lord moved upon the hearts  
of the people. The joys of sal-  
vation came again to the church with  
fulness and power, and not many  
days did we wait before God's  
converting power had been experi-  
enced by those who had been seek-  
ing the way of life.

Quickly the work moved on,  
until the pastor's hands were greatly  
strengthened by the willingness  
of the part of so many, both men  
and women, to do something in the  
interest of the meeting—willing to  
go anywhere at any time, day or  
night, and talk to any one about  
his soul. Happy the pastor with  
such a people. On Wednesday  
night, the 15th inst., closed with  
the following order of service:

In the presence of an immense  
congregation, Brother Mason  
preached a grand sermon on bap-  
tism. It had a striking effect.  
How the people of all classes and  
conditions do flock to witness Ap-  
ostolic baptism?

After the sermon, fourteen  
persons who had been duly  
baptized by the pastor in the  
past, and beautiful baptism of the  
church. The scene was deeply im-  
pressive. The quickness of the  
audience was truly interesting. The  
truth is mighty and will prevail.

In addition to those received by  
baptism, were three by letter and  
one restored.

Truly the Lord has been good to  
us. We thank God and take courage.

Yesterday was another good  
day. Collection for Mississippi  
College and ministerial education  
was taken, amounting to \$80—all  
to be in hand by meeting of Con-  
vention. Our children will not  
stop at that either. They will say  
to Brother Mason and the pastor,  
"Go the Convention," and furnish  
the much appreciated pass over the  
roads to Aberdeen. Happy people  
and happy preachers.

July 20th, 1885.

Clinton, La.

The following resolutions were  
offered by Captain T. S. Adams, a  
member of our Sabbath-school, at  
our last meeting, and requested by  
our entire school for publication  
in the Record. This entire com-  
munity has learned to love the  
General, and it is with the deepest  
regret that we part with him. He  
has served us in our Master's work  
as an assistant superintendent and  
teacher of the Bible class, giving  
instruction that only a few could  
give.

WHEREAS, the officers, teachers,  
and pupils of the Sabbath-school  
of the First Baptist church of Clin-  
ton, La., have learned with deep  
regret that Gen. T. S. Perry in-  
tends at an early day removing  
with his family to Bowlinggreen,  
Ky., and will thus dissolve a con-  
nection, which has been to us in  
the highest degree instructive and  
pleasant.

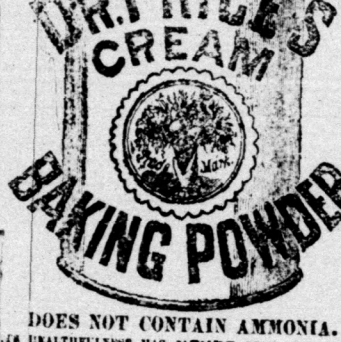
THEREFORE Resolved,  
That Gen. Perry has by the evi-  
dence of such Christian grace  
while among us, and the code of  
pure ethics which he has taught,  
so won our confidence and love  
that we realize with unfeigned  
sorrow his severance from us.  
The pain of parting is mitigated  
by the hope that his unostentatious  
piety, like a richly distilled  
perfume has as a divine afflatus en-  
tered our souls.

That in whatever field the Mas-  
ter may call him to uphold the  
banner of the faithful, our pray-  
ers attend him, and that finally  
we shall meet him on eternity's shore,  
where in unison with all of God's  
people our harps will be attuned  
to sweetest melody.

After a farewell talk from the Gen-  
eral at close of services, the song,  
Sweet Bye-and-Bye, was sung, and  
with filled hearts and tearful  
eyes, bade him good-bye. Thus  
we parted with our beloved  
brother.

A. J. RONALDSON, Supt.

TEST YOUR BAKING POWDER TO-DAY!  
It is indispensable for a quarter of a century it has  
been the standard of purity and excellence.



DOES NOT CONTAIN AMMONIA.  
It is indispensable for a quarter of a century it has  
been the standard of purity and excellence.

THE TEST OF THE OVEN.  
PRICE BAKING POWDER CO.  
BARKER'S

Dr. Price's Special Flavoring Extracts.  
For Light, Healthy Breads, Cakes, Pastries, etc.  
For Sale by Grocers.

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## Home Circle.

—CONDUCTED BY—  
MRS. J. B. GAMBRELL  
MRS. E. H. WHARTON

### Poetry.

#### FAIRY TALK.

"Do I believe in fairy stories?"  
Daring of course I do.  
In giants so tall,  
And giants so small,  
I believe in them all,  
Don't you?

"Was there ever any Red Riding Hood?"  
Oh, yes, without a doubt,  
There are wolves today,  
To lead you astray,  
When they come in your way,  
Look out!

"And there was really a Cinderella?"  
With her lovely gown,  
I've met her here and there,  
And though poor once may win,  
She'll marry the Prince,  
I guess.

"And was there a Blue Bird?" Yes, my darling,  
There was, but the bird is turned red,  
If you tread on his toes,  
Or his secret disclose,  
In moment of loss,  
Your luck.

And the fairy folk will never, never  
Refuse to help you along,  
If you are an ally,  
With first-class wings,  
And all the things,  
To bring.

Love and Duty are not far apart,  
Beautiful, good and true;  
By them we are made,  
By them we are made,  
I think they are not apart,  
Don't you?

#### SOMEONE.

Sometimes when all life seems to have been  
Torn apart, and stars forevermore are lost,  
The things which we were told to love,  
Have seemed to us,  
The things which we were told to love,  
Have seemed to us,

Will flash before us, out of life's dark night,  
As stars, and show us how all things are right,  
And we shall see how all things are right,  
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And we shall see how all things are right,  
And we shall see how all things are right,

This much being settled, we

2. How shall we do a part of

this work? Please mark the

phases put on the program. We

are not proposing to do the

brother's work. We are only

proposing to do the woman's

part of this work. We desire

to find out the best way of

doing this work, and if we

do it in our own way, we

shall surely do it in a

womanly way. We no more

desire to do it in a manly

way, but in a womanly

way, and in a womanly

way, and in a womanly

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ence of these buildings. The

columns and six pilasters, which

support a cornice surmounted by

colossal statues of Jesus and

several saints. Between the

columns and pilasters are five

balconies, and underneath, as

many entrances, which lead to

the portico, where is

a colossal statue of Constantine.

The church is entered by five

doors. The interior is divided

into five aisles by four rows

of pilasters, forming five arches

corresponding to an equal number

of chapels. A cornice goes round

the church, in which there are

twelve niches, each ornamented

with a statue of a saint. The

Coronation Chapel is the

richest in Rome. On the altar is

the statue of St. Andrew, the

one side there is a niche with

two columns of porphyry, with

the tomb of Clement XII. There

are also in this chapel the

statues of the cardinal virtues. In

this chapel is the altar, under a

interest in his departure and

plans.

This quite grieved Archie, for

wonderfully good to him in his

way, and he could not bear to

pass on this almost ceased to

trouble him, for he felt that he

had done right, and then he heard

such good news from the little

missionary society which he had

loved so well. Instead of expiring

with his departure, as Will Taylor

had predicted, it seemed to have

taken on a new lease of life. Its

numbers had increased, the

enthusiasm was greater, and the

nickels and dimes were never so

abundant, notwithstanding that

every boy had felt he was doing

his utmost when he contributed

his share toward the beautiful

farewell present for the dear one

who was to leave them.

But they had learned the joy of

giving, and had no notion of

depriving themselves of that

pleasure.

So Archie's heart in his far-  
away home was doubly glad, and

it continued to grow larger.

Sometimes he would see it, and

when it was so dark and heavy

with water, and warm enough to

lose its freezing hold, down it

came! perhaps right on the baby's

face, where it flattened out

like a slushy pancake—or into his

face, as it once served me—St.

Nicholas.

THE FLORAL WORLD.

A superb, illustrated 32-page

book, with 100 illustrations, and

100 recipes, and 100 recipes, and

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I take this method of informing the

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which I am engaged, and I give my entire

time and attention to the practice of the

same in all its branches, as I have done for

the past 16 years. As I do not have the

city parties from a distance can always

be found on my

DENTAL ROOMS,

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Teeth extracted with ease.

Prices moderate. Terms cash.

A. H. HILZEM, DENTIST.

July 2nd

WANTED.

A situation for a young lady

whom I can commend as competent

to teach Latin, French, Mathemat-

ics, Chemistry and English.

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Oxford, Miss.

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